[redacted]



Must Remain in
Transcription Room

January 12, 1965
Tuesday Group

Last week I said something about the character of Tuesdays, and that my particular intention was to make some assumptions regarding Tuesday evening regular group. In the first place, that we wouldn't have tasks to report on, although naturally I use a task .. (pause) .. And that also there would not be as many questions, so that it could be more in the form of a lecture. And the main purpose of that would be, as you recall, that in talking about certain subjects from the standpoint of work, that such a subject could be understood, of how anyone should look at it, or at least could give an explanation if one wants to introduce the possibility of waking up to that particular situation, whatever the subject may describe. And that for that reason, it would not be so much like answering certain questions from some of you, but more a general development or a logical building up of anything that pertains to such a subject, and then bring it to some kind of a conclusion which might be acceptable. So that the total result of that would be a stimulous more than a direct answering of the questions; a stimulous for work. And that with this kind of memory, if you happen to think about it afterwards, that it might give you then a desire to do something in the direction in which you know how to work. And the assumption again is, that you do know what is understood by trying to work on yourself.

Maybe someone can sit here on this cahir. Doctor, maybe you come; here.

But sometimes that might work out. And I would say sometimes it won't. So perhaps I will deviate every once in a while, because it is really immaterial of how one reaches the possibility of continuing to have interest in work on oneself. And sometimes it may be a question; sometimes it may be a question that has to do with a subject you would like to have elucidated, or at least that you could exchange some ideas; or sometimes it may be very important just to sit, to listen, to soak it in, and to digest it, and use it afterwards.

The reason I say this is that I all the time must have in mind that some day you will have to talk about work, and you have to help maintain it, and that I hope that among all of us there will be enough who can help keep it at a certain level, an understanding level; a level of what is really required regarding work; in exact language, so that there is no possible mistake, and that one could agree on the fundamentals, the axioms, and also sometimes the working hypotheses which we do use.

I was reminded of that a little bit by listening to some of the tapes that I do get now from the groups that go on in Seattle and in Berkeley and in Boston. And I feel that it is so difficult for those who are then at that time on their own, to help maintain a certain level, and that it might take quite some time before one really starts to understand what it is, to be able to understand what are the questions and where they come from. And that many times it is necessary to stick to one's own experiences without going off, going off on the deep end, going off in the direction of some theory, or something that one believes one is so, which is not based on any particular experience of oneself, but there is a great deal of hope that that, if it is a little theoretical, might fit in in the total scheme of things. And sometimes of course it does. But most of the time it doesn't, and it is of not enough help. Only later. And then very little of the kind of a theory is really needed. The beginning is still work, and an understanding and an application of work, and also to understand that work should not be heavy.

You see, sometimes I speak, as you know, about God; sometimes about the possibility of meeting him around the corner; sometimes about church; sometimes about the seriousness which is involved when one undertakes the wish to put the wish to practice for work, work on oneself. As if sometimes one has to go to church; as if sometimes you may have to do an exercise quite concentratedly because you want to derive during that time some form of energy which you then can take in and then can use in your daily life. But daily life with application of the desire to wake up. The desire to become aware, and also the wish to try to maintain it as long as you can, is something that must never be heavy and must never be discussed in the sense of that you are facing a question of life and death.

It is activity that we are interested in. Very much like the creation of the world in accordance to Genesis. Working during the day and at the end of the day contemplating and seeing that it was right. Six days a week. And then the seventh day God looked and saw that it was the way it should be. During the days, he worked. Very little was left for the contemplation and only afterwards when there was something to contemplate; and then to put in the proper place in relationship of that perhaps what had happened; and maybe sometimes, by looking it over, that certain things may not have been entirely right.

You must understand this question about observation. Because observation

as an instrument for objective, as an objective faculty, does not exist very much. It is there at times. And the material with which you build it is not always available. And for a very long time the material that has to be used for the building -- even if we talk a little glibly once in a while about the kesdjanian body and soul body -- has to come from daily life. And that we must never forget to have feet on the ground. And that even if sometimes I may deviate a little bit and try to sketch in the background of the necessity of being serious, that the actual application, that is, what I do when I am during the day in my ordinary life trying to wake up, has to be taken very lightly. That it has to be taken intensely when I happen to think about it and also when I wish to put it, to change it, to convert it into the practicability so that I then can become awake, and awake to that what is taking place with my body as it is functioning. But my attitude sould not be one of as if I am reporting something like a terribly heavy session, that I must deliver in the tonation as if I am this and that of a minister who .... Nothing of the kind.

We have to be in life the way we have to be. Sometimes of course you know I use also my voice every once in a while to emphasize certain things, and sometimes I even yell a little bit in order to make it perhaps more effective. But it is not usually that way, and you know it; that in life it must not be that way either, because we are not looking at the dark side of life. We are looking at the possibility of making life really lighter, of making light into light, of giving that what is being done by ourselves in our unconscious state a possibility of looking at it from a conscious standpoint without changing our ordinary life the way it is. Only to be observed. And that gradually by observing it, which is a very simple kind of a practice if one knows how, that if I see it, that it continues in the way it is, and that I don't have to put on a very holy face.

In the first place, when you work and when you talk about it, talk about it like an ordinary person. Don't talk about it like a minister, like I sometimes do. Don't talk about it like a professor, which I sometimes do also. But talk about it with your feet on the ground, not with your heart on your tongue. It is not necessary.

So it made me realize that sometimes that things of course can be misunderstood. And I really don't blame anyone for it, because after all, the work on oneself to build something that is not there, something that needs construction, something that needs really insight, also that needs a very definite wish, and something that should not be bowled over, because I have

to have different obstacles in life. So of course it is a serious kind of a question, but it also has to be of a lightness that I can manage it and that I don't drown myself in all kind of exortations to the lord.

What is it what we do? I wake up at certain times to myself as I am. It's a fortunate thing that it takes still place in my mind; that the mind is still sufficiently facile to see this and to allow certain thoughts to occur in it, which thoughts by themselves are not objective at all. They belong to my ordinary life as a thought process in which I take in a behavior form of myself, and I become aware of that behavior form, and I don't as yet try to introduce an impartiality. I keep on studying behavior forms of different kinds, and by putting myself every once in a while in a situation that is a little bit unusual for me, I enlarge the possibilities of seeing that part of my world which many times has been closed.

Then when I become aware in that sense, I become aware of myself functioning as a human being, feeling this or that, or thinking, or talking, or behaving in some way or other. All of a sudden -- I say all of a sudden, because I do not know where it comes from -- it occurs to me that perhaps I could become objective to that kind of activity. Many times I don't want to become objective, and I don't do it because I have not enough interest. And many times I am interested in many other things, so that I don't have even the thought or the feeling that I wish to find out a little bit more about myself. And moreover, I do not always link it up with the necessity that I have to do it. The need is not in all cases there as a definite requirement -- almost, I would say, that if I don't do it I would die -- because I don't believe in that in the beginning.

Later on, when I know a little bit, when I realize how necessary it is for me really to wake up, and that I consider the condition in my ordinary life when I am unconscious as not very much worthwhile. That perhaps could become generally a certain state. Together with that kind of a state it is also possible that on account of work, the attempts which one makes in trying to wake up, that that creates a level of being where gradually I could live, and that this level of being also gradually becomes an entity. And that entity then starts to develop certain functions of its own, not the functions out of which it was born. That is, not out of the feeling or of my physical or my intellectual capacities, but of something that belongs to that level of being which at times can become manifest, and if that development of such a being at that level, more or less conscious, not entirely, because I am not at all there; but more or

less conscious, of which I could become aware that it has a quality of its own, then it would start to function as if it has in itself an awareness. It is, that is this awareness of one's being as an entity becomes then such a part of one's life that it is like a background. It is always with one. And whenever I happen to think in an ordinary way about work, immediately it becomes manifest, because such a thought in my ordinary life is sufficient to wake up my being to the fact that it has to function. It is a state in which gradually my existence, as I know it as a human being, in which my mind and my feeling function in an ordinary way, start to serve as an alarm clock, so that then my being is alerted to the fact that something is going on, and has to appear. It is a state in which, when one lives, the correlation between the different centers is such that they become harmonious, and then, as harmony, strike a chord which wakes up my being. And then the being is as if God is then there, present to myself, having an interest in that what takes place in me as functioning as a human being, and then I can rely that I, in my ordinary life, am guided. Insofar how such a state is possible, and how one can reach it, how soon, how often, maybe how seldom, I do not know this. But I am only telling you about the possibility of its existence. And that gradually I have to learn that I must continue with my ordinary life the way it is, without trying to change it and make it conform to a state as if I am in church all the time.

I remain in my behavior as a human being must behave in accordance with the rules of the earth, in accordance with the relationships that I have on the earth. Only, I am lighter. That is, I am not attached. I am free, almost I would say, to do as I please, and I choose to stay on earth. Of course we can quibble. That is, you can say, what makes me stay? What is there to tell me that I can stay, and I am allowed? What is there to tell me that I should keep my feet on the ground? One can say, yes, that is I. One can say, yes, that is my conscience. Or it is an understanding of my conscious state. Whichever way it is, something of that kind, the magnetic center grown out a little bit until it starts to function more and more on its own, gradually will make me realize that work not only exists, but work has to be applied.

From that standpoint then, I have the possibility of maintaining my life the way it is, without changing in that attitude of lightness a little bit too much, and I will gradually become lighter and lighter because the density of my personality will change. It is at such times that one can experience as if one walks not only on air, because we do that in ordinary life once in a while.

higher
I've said as though one walks on conscious impressions; that is the kind of level; that is the changing of the accent of one's physical body onto a body which has already in itself a certain lightness like a kesdjan or even like a soul; as if already at such a time there is an equilibrium between that what is my body and the law of gravity of earth; as if it is possible because of such lightness, like a feather, I am less and less affected by the law of gravity, both physically and psychologically. And this kind of freedom, I am talking about.

And this freedom I will not reach when I constantly remain attached to the certain form which I think belongs to a religious bringing up, or an appearance to the outside world as if I am such a tremendously serious young or old man. Stay with your own the way you are. Keep on seeing the way one is. Accept simply such facts for yourself: that is the way I was born; this is the way I have grown up; this is the way I accept myself. Until you have done this long enough, only then will you have accumulated enough data for the building of something that has to be built gradually within yourself. You can call it magnetic center developing; you can call it your soul body developing; your kesdjan body developing--whatever you want to call it--your house that is within yourself; the essence of essence; or the holy of the holiest; whichever way you want to express it, something will continue to be built with the material that you accumulate, and that material you accumulate is not the stones and mortar and the rest of the rocks and so forth which now tie us to earth.

I say it is the lightness that is necessary, the simplicity, the kind of life with which everybody is familiar, the kind of way with which I can meet other people on their ground because they will not think immediately that I am such a holy man. It is that kind of consideration that I still should have. Never mind what goes on inside. That what takes place inside is entirely your own affair, but never let that come out unless you wish. If it is needed for certain reasons or occasions, that you want to express it in a certain way, that you want to use harsh words, that you want to be very stern, that you want to be extremely serious because the occasion demands it. Of course. We do that in ordinary life. We do that in conscious life. In consciousness, in the area of consciousness when a man starts to grow, he keeps on doing what he is doing as a human being.

We are talking about man. We are talking about a developed man, about a harmonious man. We are not talking about an angel or a god, and we are not talking about the devil. We are talking about a man behaving in life, in the

midst of life, as if, and also hoping that he can be, conscious in his motivations, for whatever he expresses or uses as an expression of his personality, the way he is as a man. You are not going to change your face quite easily; you will not change your voice so easily; you will not change your brain so easily. It has to be verified, you might say—gradually made clearer, purified to some extent—and then it is still a question: do I build something else, or do I create conditions in which that what I am is changing into different rates of vibrations of a higher nature?

Again I say, it is a quibbling with words, because what is kesdjan, and what would be my mind? What would be really that what I am, if I could say: I change the rate; I make out of that what is now a feeling state, an emotional state by simply doubling the chords and the octaves and reducing and making a few corrections as far as the strings are concerned, so that they can vibrate in such a way that they are different in sound and still the same in its own original quality or that out of which they were made and built. Or perhaps what is wrong if I say I strike a note and there are overtones in the string. And I block simply a few of the lower ones because I am not interested in that any longer, and that what remains is really an overtone belonging again to the same string of my personality. There is nothing wrong with the assumption that if my mind at the present time is filled with a lot of sawdust, that I clear it up, and that gradually the possibility exists of developing something in my mind which is not as yet sufficiently developed, and that ultimately when that takes the upper hand, that it starts to influence that what at the present time exists as an ordinary mind of a human being, with formulations and pondering and thalamus and hypothalamus, or whatever is there at the present time, under the influence of that what has started as the possibility of objective faculties.

These are the things. I say it doesn't matter how I will call it. You are not going to change your skin. You will remain as a personality probably the same kind of a personality. And there is nothing wrong with it. That it is motivated by something that gradually perhaps starts to change inside, grow within as a body. Even that kind of a concept may not be so easy to see or to visualize or even to realize for oneself. At the same time, what difference would it be if the coatings of myself became gradually more and more transparent? As if then, that what I wish to show can only be shown by those who can see through it? At such a time that then the coating that I do have is still im-

penetrable for someone who is not conscious. Those who could be conscious could see. I who could be conscious could function essentially, and even with a deeper essence.

Don't misunderstand me now. Because even if I emphasize at the present time, sometimes, as I said, use the words and the tonation of a minister, I am not a minister at all. All I wish to be is simply, as I said many times, to hold up in front some kind of a possibility of life for you, for all of us to work towards, in your image.

What is it in you that you wish in your life to make you, yourself, conscious? To what extent will it be possible for you to do it? By using that what is already equipment, and gradually have this equipment pass muster, if you like, by means of someone who is not as much identified with it as your own subjectivity is with yourself. And that the building of that I in you, that what is not natural, that what is gradually drawn from the sky maybe, from infinity maybe, maybe from the sun, maybe from some force higher at least than we are, brought down to earth, as if it could become something manifest within oneself, and then take over and direct, but never replace.

That what I am as a human being can become a human being under the influence of something that is higher and because of that functioning in a different way. It also can be then that that what is then functioning as where the accent is, is in relation to that what is still in existence as myself as a personality, free to tell or not to tell, or to make do or not do, whatever the personality now should do. Without then the personality having anything of its own. That is, its own little will or its own desires.

This freedom can be realized at the present time by oneself. Sometimes because of a long life of experience one reaches a little bit of a level in which one is more or less through with the way life has given oneself whatever there is. But it does not reach far enough. And that work on oneself simply means a question of a catalyzer of that kind of a process, that if we did not have these ideas about objectivity, but if we would have long enough life to live we would become, in time, conscious.

So the process, although the introduction of the catalyst is something of a different kind and different nature of which we even don't know what the particular chemical reaction is or the function that it has to fulfill, is very much that it simply speeds up the process of change. And that the accent sometimes is not so much on the building of something new, but the renovating of that what is already there. And to make it more useful, and also to make it

less dense.

This lightness when you work; the lightness and the wish; the lightness of when you wake up in the morning and say to yourself, thank God, here is a day again of opportunity; the wish you must have then because you answer to life, and you feel that life is flowing through you, and that with that you are happy because you are again alive. I say, thank God that you could wake up. That you are healthy, more or less in any event, and that you have still within you the desire to fulfill certain functions and to discharge responsibilities for yourself in wanting to try to work.

But you must do it in such a way that no harm is done to you. That is, that you are not going to create a crystallization process, which afterwards you cannot change anymore because you are already so completely immersed in it that it has become a habit; that the habit, as if when one is serious, always has to be in such a way that there is a form which, almost I would say, stinks a little bit.

It is still an old idea, you know, that we have to be in a church in order to worship God. That sometimes it has to be expressed on one's face that one only can talk about serious matters when you have a frown. Or that it is necessary exactly to say as if a judge can only pronounce judgements when he has a toga, or that a minister has to be on a certain _____ in order to tell the general public and the church what is the word of God.

If life is in one; if there is something that wants to stir, and that even at times can be very stupid, because it doesn't know and ignorant of that what perhaps could be, and that one tries out one way or another, and many times probably runs into certain detours, that you find out you have to return or that you have bumped your head against something. At least, at least it is a sign of life. And it is something that is worth much more instead of trying to sit, and as I say, simply close your eyes and your face and be holy.

Or what is it for? To be admired? To create an impression on someone? As if one is really a hypocrite, because there is not enough substance that can stand on its own. And if you take your face away, what is left? Should there be something in you that comes through your eyes when you want to look and that everybody ought to acknowledge, because it happens to come from inside, and it is not necessary to tell people with your behavior form that you are so holy, or that you see God, or that you know all the time when I work then God ought to be right near you. God doesn't know a thing about it.

Try to get away from these ideas that God is with us. You will wish to

meet with God, but you have to work before you get there, and it is a long way before you even get to get a glimpse of him. I said it sometime ago, the necessity of being born regarding one's emotions; let alone the fact that I want to be born regarding my intellect. Only when I then open my eyes would there be a possibility of seeing God or at least have a glimpse. That is, a certain knowledge that I know he exists.

In the meantime I must work, because I have to go to the bridge. I have to meet at the bridge. When I cross it I will probably see then something that will give me encouragement, because I enter into the holy land.

You see, these kind of things: that one has the mistaken idea that we are selected; that we are special; that there is something because we say Gurdjieff; or that something I know because I know about objectivity. Put yourself every day on the same level as your confraters. The people you work with, who also at this time and whenever you meet them, have their own ideas about their own life's philosophy. And first meet them on their ground without any idea that you are superior, but to find out first where they are and perhaps in that to undertand them. How to stand under them. That is, you are a little bit lower than they are, and then start to understand them so that you cancome to their level, knowing what are they thinking, doing, wanting to do, and aims, their purposes in life, how they try,how honestly sometimes they do try. And then if after some time you want to hold up for them the possibility that they also could grow, then maybe you can put it in words in some way or other that it could become convincing. Never try to convince them unless you have established a relationship at the bottom first, and the level in which all of us live, that is, a level of unconsciousness. Don't let's pretend.

But when you wish, and when you happen to think about the possibility of work, then work. And be honest. Try then to wake up to yourself, again I say, in such simplicity that there is no reason to change yourself at all. That the greatest difficulty in work is that I start to criticize a little, or that I think that the way I am is not good enough. The way one is is always good enough; it is always good enough to be observed; it is always there as an entity for observation. And that my attempt to try to wake up is simply the attempt to be awake, and no more. And no particular way even that I have to explain to someone else that I am awake. And when I know that I am not awake, that then I must try to (?wait?), because there is no perfect excuse for not having made an attempt to wake up.

How often you can do it--ten times, hundred times, five hundred times--I do not know. You try for yourself. I have said many times, make a day a special day sometime. In a week. You remember my admonition of last week, what I said about your own astrological year, your own horoscope of tendencies, your selection of something for a month, and next month. I hope you work. I hope you are serious. I hope you understand and understood what I meant. I hope also that that will include a day of austerity, I called it, of real simplicity for yourself, that day, just to be like as if you live on bread and water alone.

You must do these things, but you must do it with a light heart. You must do it with such a wish and attention that it gives you even pleasure. It is not that difficult to have that attitude towards it. The difficulty is in helping to maintain it. But you must start off with an idea that there is something in store for you, as if you are looking forward to the possibility of growing further. What would be wrong with being young regarding the possibility of one's own evolution? What could be there if I really believe that a new world can open, that then I go into it with real joy, joy in my heart, and not with a dark voice. Laughing maybe; ridiculously laughing. To be at the time as if I am already excited, hoping that something is not only in store, but something for me, for me personally. This is after all the reason that I want to grow, because it is not for someone else. I am in that way completely selfish because it is my life I want to build. What I wish to do with it afterwards, what particular purpose it could be put to, what it is that I consider morality regarding myself, naturally that when it is there it has to be used again and again and again for certain purposes which are correct, so that it is becoming to me to become a man.

After all, what do we try? What do we think we are? What do we take from ourselves? How do we take that what we are? We have no material to know how to change. We don't even know what we are ourselves. How can we say how we ought to improve? For that reason you know, just work. Just wake up. Just accept what there is. When you are in that state, maybe you will know a little bit, because you are on a different kind of a level. Then you can see what is wrong with you, when afterwards and remembering moments of awareness, you happen to think with your ordinary mind; your memory recalls the states in which you were as a personality behaving in a certain way; and then you put two and two together, and then you compare: was I then behaving

like a man should behave, or what was wrong? And then next time I remember by association, when I wake up, that that is the kind of a trap that I don't want to fall into if I can help it. Then I fight. But I have something to fight with, and it is based on the forms of my behavior as they are; becoming, everything that is human is becoming.

From the standpoint of objective morality, there is not even crime. But of course when I understand that that what I must do, and I protect that what is life, I must protect life all around. To what extent I will protect life, that I do not know, because that is the way I have been brought up. And I don't really know if I should extend it so far that I should be vegetarian, that I should not kill any insect, that I should be extremely careful in stepping on the floor because I might kill bacteria, and so forth. I do not know.

You take ~~for~~ yourself for whatever you are, in whatever condition you are, as you find yourself, with all the equipment that you have. And you see it. You let it go through in parade in front of you. You see yourself in all kind of manifestations, and you try to become objective in that as it parades in front. And you look, and you then try to become free, that is not to be identified, not to rationalize, not to equalize it, not to say to yourself it was good or bad and so forth. It is. Such a being has to be introduced.

If one wishes to be, you have to learn what being is. That is, that what I am now is a being. And the level of that kind of a being is determined because of the component parts; it depends on that what there are component parts of myself; harmonious or not harmonious, the level at which it is, that is where I am. I wish to know that level so that I don't fall into, as I say, a trap of not knowing that afterwards it shows that I am much worse or rather that I am much deeper, much lower than I am, or hold this hallucination that I think I am higher, or whatever it may be. I want exactness. I want to be absolutely sure that when I say I have a body, that I know what it means, I have a body. My body is had by I. When I emphasize I, it is not my body; my body is something that belongs to something else. This is where I make the division. When I dare to say I, it is not my body; it is not my personality; it is something that I endow with a power over the body because the body is owned by it. But it is <u>my</u> body. This is different. My body means my personality which is at my disposal if I wish, if something in me wishes this body to do this or that or even that would include that what the body itself wishes to do. It will do it because the body wishes it, because my mind wishes it, because my feeling wishes it. And then, usually, I do it as personality; that is my behavior. But when <u>I</u> have a body, I see this behavior

of the body as it is, and the acceptance of that means work.

When I take it; when I start my study, the so-called meditation, the so-called considering, the so-called inner considering also, that what I contemplate when I try to get nearer the truth, when I try to see what is taking place in me when I consider as if I could be like a good human being—I mean good now in the sehse of becoming harmonious—that how should I as a personality behave then, and how will I reach that state if I am convinced that that is the way I ought to be? Not in any direct way, not in any way of saying this is what I wish to become. I can only extend it as far as saying I wish to wake up, I wish to become a harmonious man, without describing what is the state of harmony. But my intention is, that in waking up I then, in being awake, my eyes and particularly my I, will be able to tell me what it is that is still lacking, and then I will have the ability at least to look for the possibility of how to develop it.

It may take a long time; these raods are quite long. And they are not easy to travel. But I have to be up and doing. And I must not be idle and I must not sit, but I have to have the courage to continue to walk and to continue to fleat and to continue sometimes to fly.

These are the things that belong to life if one is really alive, if one wishes to want to live, then that kind of a use should constantly be with one, and don't for heaven sake let anything of an old age ever get you. Don't allow it to take hold of you. Don't allow it, like many things that sometimes you think you are a little sick—don't let it get hold of you. It is not necessary always to sacrifice to some kind of a feeling, believing that you are a little more sick than you really are. Your body can do many things if you want it to do. You can for yourself regain a certain equilibrium. You can even for yourself, when your mind is a little bit in whack, or out of whack, you can bring it back at a certain time in order to make it function correctly. In order to make that effort at that time, instead of allowing yourself all kind of day dreamings, hallucinations, and sometimes mental illnesses.

I know what I speak about, because sometimes we are very close on the verges at of allowing it, and it is necessary at such a time to remind oneself by hook or by crook, by all kind of little things that you put in the way so that you must stumble over them; that your room, your house, ought to be filled with all kind of things that help you to remind yourself: let me wake up; let me remember myself; let me see what is my purpose; let me come to myself at times; allow me to be alive; then allow me to express life in some way so that

I really can live and that then life can have that kind of a meaning.

I said many times, we are dead, you see. I say we have no interest. I say that we have many things that so-called require interest because ordinary life requires it, or we have to make a little money, or we have too much to do in this way or that way. And sure I agree I agree whenever anyone says yes I couldn't do it because this and that and so forth; I cannot come to the meeting because I had.... And I say in my heart, to hell with you. Because I don't believe it. But you see, you must not allow yourself to believe it.

And at this time now I speak quite seriously about the inner necessity of realizing that work is essential. But that is inner. That does not mean it has to come out to be observed by someone else. But you must have a motivating power inside yourself. Your soul will never be built by any other kind of material.

What is it really? Almost I would say, what is it asking too much, that you come once a week, and hear me fulminate, and talk. I say, yes, now as if I am a minister, trying to tell you about the future. Like _____, like Cassandra telling you about the fall of Troy. Yes, and that is exactly it, because Gurdjieff as you know said it in much stronger terms: why should you wish to die like a dirty dog?

I've said many times, tomorrow is Gurdjieff's birthday, as you know. What is the meaning of Gurdjieff? Tomorrow I will talk a little bit about it. What is it in your life? What is it that one should do? Repeat and read a little bit of ALL AND EVERYTHING, something that <u>he</u> has done? Play a little bit of <u>his</u> music? Do a little bit of <u>his</u> movements? That is not Gurdjieff, that is just aping a little bit. It is not you. It is not that what you could be because of Gurdjieff.

How do we celebrate such a day? By trying to recognize what is the meaning in your life, in our life; what is it that he has given, what is it that he has tried to give, really quite sincerely and honestly, in which he emphasized the necessity of not dying like a dog, but to die like a man. And for that you might say he gave his life, or at least he spent all his energy, his time, the way he wished to devise his life in such a way that it could be useful for a purpose, the purpose of helping, the purpose of presenting in general people with a little guide how to work.

And what do we do with it? I say once a week we come. Work during the day. Read--alright, preparation; an exercise in sensing--preparation--it is a little church. In your life: when you eat lunch; when you meet a friend;

when you sit in the subway or have to stand up; when you run on the street; when you take a taxi; when some car splashes all kind of mud on you; when you will get angry; when you see that certain things go a little bit too fast and that perhaps you cannot make a meeting, that there are things that you have to do, because you were a little too late.

And what is the matter with your sleep? What is the matter with this so-called necessity, I need seven, eight hours; I cannot get up in the morning. I will this year tell you time and time again, shame on you. Because it is not a question that I believe that you need it. It's question that I feel that something of that kind ought to be instilled in you. I say it is still not that kind of a need until you realize it as a need. Then you will work. Then I would almost say, you will work night and day. And you will spend much more time instead of paying momon, and to make a little bit of a living; and you will take it out of your hide by not allowing yourself to sleep as much and to get tired like hell. But get tired! And work.

It is not that I am angry. Because you must realize that that what motivates me in saying this is simply that I believe that life should be lived to the fullest extent. I say it has to be light, because I cannot carry the ballast of my own body all the time. It has to learn what it is to become free. For that I have to understand that that what are the requirements of my body and at times I will say: oh forget it; it has lived long enough; it has already slept in its own life long enough; it can do now with a couple of hours; for tonight. If there were something that really was important--your father dying--you would sit up. If someone is sick, you will not sleep when you love ther person who might call on you. When there is something that you wish to create, you will work. Regardless of whatever it is, you will have strength; you will drink coffee coffee until you probably will drop dead, but you will fulfill your aim in your life. If you have an aim in your life, you know what it is to sacrifice certain things in order to reach it.

Apply it to work, because that, I think, is really much more of an aim. But we don't see it because we constantly keep our eyes open and we see all manifestations of other people around us, and they and the bodies of other people constantly affect us, and they do not as yet represent sufficiently the spiritual developments so that I could recognize it. That's why I say if you build in your house certain things that make up for the spiritual value of that what is behind such manifestations; if you could have on your face an expression of that kind of spirituality that when you look in the mirror you

don't see your face, you see the spirit; if you have the chance for yourself to be such that you could see the spirit in someone else; and if you cannot do that, that you endow someone with that spirit so that you can see it as a reflection.

Life has to be lived. Life has to be given. Life has to develop. Life has to be recognized. Life has to be placed on a certain level for you. I say, for you, for all of us; I am a little older than you are, and still there is such wish, not to want to die, and to give everything that is possible for one for that purpose and you will know how little it is that you really have to sacrifice and also with how little you can make a day of austerity; how you can live in simplicity; how much better you will feel; how much you know that really you are doing the right thing in an objectively moral sense, and if you fulfill your task, and that God could not ask anything else than such intentions with your sincerity honestly to want to work whenever you can, whenever the good lord gives you the time, whenever you prepare and the lord will be with you. But you work, you walk, you go, as I've said, to the bridge; then God helps you there.

How starting a day: in prayer? by sitting on the edge of your bed? by looking out of the window, if you are fortunate enough to be able to see something outside--maybe a few trees, maybe a blank wall, I do not know--and to come to yourself? Maybe a little blue sky; maybe the hope for the day; maybe the expectations that certain things can happen and that you become part. There you sit, early in the morning, when you get up refreshed, I hope. And a wish then to use the moments of ordinary awakening to the possibility of becoming aware as often as you can. I say maybe you pray. Maybe you meditate. Maybe you sit quietly. Maybe you relax. Maybe you come to yourself. Maybe you try to put yourself on a certain level already. Maybe as high as you can. Maybe you try to purge yourself, your mind, your feelings, from all the different kind of worries, the thoughts and the feelings of your life--you tell it, leave me alone for a moment, for this moment; afterwards I will attend to you, I will do my task as a human being in life, surely I will pay whatever is needed, but now for God sake leave me alone because I want something at the present time to extract from the surrounding in which I am and also for myself to bring that to the foreground so that it becomes valuable for me.

Maybe you start your day like that. Maybe you live at times during the day as if you remember. And at such a moment you bring back that whatever it was that now is memory and again can give you new force, new life, new wish. And

you try to keep this. You may get tired; of course you get tired; all the bodies get tired. But keep it going. Be patient. Do not wish for anything in particular, and only to be awake as often as you can. And then after you have spent your time, your energy, and you look back and you sit at the end, at the edge of your bed again before you go to bed, and perhaps you pray--I do not know what your custom is--maybe you look over the day as it has been lived by you, and how you were responsible for that what you have done, and things that happened to you for which you could not have been responsible, but maybe for which you are sorry. And that then in review, and a certain form of judgement, because it is of not much use to judge since it is all past. But the determination again with which you try to fall asleep of: let God wake me if God is there to wake me. And then I again will have another day maybe of opportunity.

How much you like to have opportunities; how often you want to consider yourself as a person who really wants to live; how much you really want to answer to that kind of a call; how often you want to listen to it, and to be quiet and relax and then see what it tells you, in what words, in a language you can understand for yourself, or in a language which may be a little foreign which then requires your translation.

Sometimes maybe, that what one experiences is not immediately useful for the purposes of waking up. Sometimes when one is very much involved and one worries or one suffers or one has something that is too difficult to part with, and that causes not only worry but also causes an emptiness. And that way of how, how one can lose, as if sometimes maybe someone dies, or as if someone leaves and you cannot hold on, something that is perhaps as a relationship of your mind, a relationship of your heart, not necessarily the physical one; but that something that is there and that now one must do without and then that is that kind of suffering as an energy taking place in oneself--what can I do?

The necessity of conversion always comes up, the necessity of the conversion of an experience of life into a form of energy which is adaptable to a different form of life--I call it a building of something else, a kind of material of making it lighter. It Is comparable to what I said a little while ago about eliminating the base notes in order to play the overtones, or in order to change the rate of vibrations of such suffering or such energy, or such hurts--the conversion. By waking up; by opening the doors; by letting in, not only air, but impressions, and the receiving them in a state of openness, in a

a state of freedom, in a state of impartiality, in a state in which I understand when it enters, the moment is the entering moment, that is what counts. Not my thoughts afterwards; not the way it then goes; not the way it is digested. The way I am, at that moment when I open the windows, the doors, everything, to let in such energies for me. And then with this as help, the conversion of that what I have takes place.

You can sometimes say I call on God so that he hears me, and I want to be open in prayer trying to receive him. Sometimes one can say, I wish to be one, and in that unity of my wish to pray, he will hear. I do not know again, how such things do take place; usually, they do take place; I become aware of them taking place. I know that it is there and that I then in being aware, I can count on it. I also know that it will give a foundation, something to stand on, something that is of solid matter, something that starts to crystallize in a permanent form.

These are the two processes. One is the lightness, the making lighter, the conversion of energy into a different form of energy which is lighter, which has different rates of vibration; and at the same time the formation of crystallization within one which will give the balance to that lightness. And that I as man remain again the kind of entity in between the two, balancing constantly this wish for lighting with the wish of accumulation of certain data which can crystallize and become permanent. It is as if I take out of life that what is the ordinary periphery, and I form out of them working hypotheses withing myself, and after that I build from that an axiom which becomes the solidity of my life.

I work and live with working hypotheses. That is the assumption sometimes of things to be as if a law exists which I, to the extent of my knowledge, hope to be a permanent one, but of which I am not sure. And that out of this gradually certain things start to take hold and form, and become then for me dependable and permanent. And this reliance on the ability to go in, within, and to be, and then, if I wish, to come out, with joy, as if I return to the dance of life.

These kind of things you can think about, you can feel, you can have it when you read. Don't read too much. The practical work: that what you are in ordinary life, and then in ordinary life making the little dots of consciousness. To make your mark; that is your identification mark. That is the way a man ought to become, that he continues with his life as one line, and has a little bit of something running parallel to it. And you straddle both horses. Once I've said, it is riding two horses with one leg on one, one leg on the

other, and the center is united in your heart. Not in your sex; don't think that. It is higher than that. The motivating force of one's life is in one's heart. This is what determines my wish to live. This is what determines my wish to create. And it is not procreation.

But you understand all this. Because you know, you know work. You have facts. You have data. You have more than enough material. You know what is meant by trying to wake up. You know what it is if one really could become impartial. You know such strange words as simultaneity. You know even participation. You know a little bit of what it is to be present. You know a little bit also about how to put yourself in certain situations that are a little different and unnatural, for the sake of giving yourself a chance to be awake. I say all of this you know. And you know it better than I do. And you can apply it, and you have as much opportunity as I have. And there is nothing in the way of wanting to try to work. And there are no obstacles to the initial desire. This you must know; that there is no obstacle whatsoever to the initial desire. But your desire has to be strong enough to give it an impetus as if you at that moment already are, that is, represent, a being. One does as if at such a time regardless wherever one is, wherever one is in life, even it doesn't matter with whom you are, that at that moment the effort of wishing to wake up, it is then that super effort which makes you get out of yourself as if a spring pushes you up in the sky for one moment, and then maybe you come down. But you have seen. You have seen something. Maybe you tasted something. And then do not try to explain it and do not try to convince everyone with it. You continue, and this is the way one works during the day. At times tremendous. At times a little less. All the time with patience. All the time trying to understand, I wish to be awake. I have this body to work with. I must do my best, the best for me, not what someone else thinks I ought to do. My conscience, my consciousness, my heart. If I make my God, at least I am entitled to call him my own, if I make him.

Again, you see I don't leave much room for your questions. And to be honest, I don't want to. Because your questions you now make and you take in your life what is your question and you try now to apply that what we talked about, and what it may remind you, and whatever it is that you do need for that kind of a question. If it could be found in a book, read ALL AND EVERYTHING. Read many things that you could find there, and when you find it you will be surprised.

But one thing, is work worth it for you? Do you really wish? And what is the scale--one gram against hundred? ten against ninety? fifty fifty?

To what extent? What do you pay? God or the devil or both? The lord or momon? Your spiritual possibilities or your ordinary life? To die as a man or to die as a dog? What does one wish? What do I make up my mind about? What is my heart for the particular part it should play? And will I allow it to play that what belongs to that, and will I become what belongs to me? Will I really create such conditions? And this is real creation. For myself to grow into that unknown, but with the wish to remain alive and to be awake to my aliveness and to use for that possibility of remaining awake, that what is for me mundane, and which could become the object of my observation.

A good week to all of you, with many desires at times to work. With many desires at times to consider, to ask yourself the question, where am I now? Do I want to continue to live, and do I want to do something worthwhile for me, ultimately for others? Do I wish understanding? Do I really want to continue to live? Do I see the possibility of a new world of understanding? Then I will work, and then at the same time I will pray, because I know what it means to have to say, out of necessity, lord have mercy.

I hope to see you next week. Good night. Have a good week, all of us.